# the Alliance Weekly

MARCH 14, 1956

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# The Editorial Voice

## THE USE AND ABUSE OF BOOKS

### *IV. Reading for Verbal Skill*

God has honored human speech by using it as a medium through which to express His message of salvation, first in the inspired Scriptures and afterwards in a thousand languages and dialects among the nations of mankind. Language is the mighty organ upon which may be played the joyous oratorio of redemption for the blessing of men and for the high honor of God.

Among the countless gifts of God, one of the most precious to us is our beautiful, expressive English tongue. That such a gift should be neglected by busy men and women in their wild race to make a living is at least understandable, if unfortunate; but that it should be neglected as well by the ministers of the sanctuary is not only impossible to understand but completely inexcusable.

For the very reason that God has committed His saving truth to the receptacle of human language, the man who preaches that truth should be more than ordinarily skillful in the use of language. It is necessary that every artist master his medium, every musician his instrument. For a man calling himself a concert pianist to appear before an audience with but a beginner's acquaintance with the keyboard would be no more absurd than for a minister of the gospel to appear before his congregation without a thorough knowledge of the language in which he expects to preach.

There have been extraordinary situations where God has blessed a halting and broken message to the edification of the hearers, but these must be recognized as instances of providential overrulings and not as the operation of the highest will of God. Under an abnormal set of circumstances God moved Balaam's ass to speak with enough eloquence to convict a renegade prophet and rate being quoted in the Bible. But surely no one would cite this as proof that religious teachers should not concern themselves about their skill in the use of language. Those holy men who spake as they were moved by the Holy Ghost, and whose writings constitute the Sacred Scriptures, were one and all master of their medium. Each one brought to the service of God a remarkable facility in the use of words. Some were writers of the first magnitude and deserve a place among the great literary figures of all time.

If such a high standard was required of those who recorded the Holy Scriptures, dare we who exp them bring to our task anything short of the bes most perfectly developed gifts possible? We may the artistry of a David or the eloquence of an I but there is no reason why we cannot acquire a s the use of words that will enable us to say anythi want to say with clarity. It will take hard work long application, but if we begrudge these we s get out of the ministry. No true prophet has ever afraid of hard work.

Children learn to speak by imitation. Whether grow up to use poor or good English depends altog upon the quality of English spoken by those a them. Adult students of the art of speech never ad far beyond the childhood technique of unconscious tion. We tend to imitate the speech of those we ass with, and particularly those we admire. For this r it is vitally important that we cultivate the fello of the masters of English.

Intimate association with a great literary figure v the covers of a book will do more to teach us s the use of words than twenty years' study of gra could do. It is a notorious fact that those who English in our schools are frequently the worst p examples of their art. If you want heavy sledding an essay written by a professor of English. It i to be very correct and just as sure to be very dry. is joined to bone with anatomical precision but th no breath nor hearing. The writer is grammar con and tone deaf. He is eager to have his sentences correctly, but seems unable to make them live.

Good speaking as well as good writing has its its tempo, its balance and rhythm, its tone and t And these things cannot be learned in the popular of the word; *they can only be acquired by unco imitation.* If we listen long and sympathetically to one who uses English with style and artistry som of his art will seep through the pores of our min improve our own style greatly. And remembe reading is hearing with the mind. We listen to when we read his book with a congenial spirit.

Some of my younger readers may want to kno the "masters" are to whom I have referred, and books I recommend to develop verbal skill. He a few: John Bunyan for simplicity; Joseph Addis clarity and elegance; John Milton for nobility an sistent elevation of thought; Dickens for sprigh (start with the *Christmas Carol*); Bacon for conci and dignity.

In addition to these I would recommend Robert Stevenson, John Ruskin, Thomas Carlyle, Nathanie thorne. Also the poetry of Wordsworth, Bryant, Keats and Shelley. Then to keep close to the m mind, and for the sake of style only, we migh Pegler, "Red" Smith and Sidney Harris. *Time* ma is slanted and somewhat on the frivolous side, b alive, and it will help us to avoid stodginess and l clichés. For that reason I recommend it—in limited

*e answer to a sectarian spirit among Christians—*

# A Greathearted Selflessness

By REV. ALVIN J. MOSER

*"Some indeed preach Christ even of envy and strife; and some also of good will"* (Phil. 1:15).

IE apostle Paul deeply stirred his eration. In whatever place he ached he kindled a response to claims of Christ and usually a vborn church bore witness to the lity of his ministry. His was a wholly devoted to his Lord. He intent upon fulfilling Christ's command to preach the gospel every creature. Without thought cost or earthly reward, he unishly gave himself to the miny of the Word.

After years of sacrificial service apostle had become a prisoner Rome for the sake of the gospel. audiences were not as large as y had been elsewhere, but still was preaching Christ, now to a ard, then to a servant; and his timony continued until he could te to the Philippian church that "bonds in Christ (were) mani- in all the palace, and in all er places." He had an evangelistic nistry even from his Roman son. And not only so, but others the brethren who had been timid their testimony for Christ were xing confident to speak the Word hout fear. The Word was going th, people were being saved and ristians were becoming more lous. This was revival and it was ceeding from a Roman prison.

But revival is not always met with picing by those who minister the ord. And thus it was that Paul ote of some who were preaching rist "even of envy and strife . . . contention, not sincerely, suping to add affliction to my bonds." ese men had probably heard of ul's usefulness over the years. ey were doubtless aware of the d-blessed ministry he was having n, even as a prisoner. Up to this point they had evidently been content to go along in their mediocre manner with little or no stirring in the church. After all, Rome was a difficult field. But now a man of God had come on the scene. He had no church, no pulpit, no congregation. But God was on him, and things began to happen. The sincere in heart rejoiced and continued to preach Christ in a spirit of love. But others were stirred by a spirit of envy and jealousy. To them the preaching of the Word was little more than a matter of personal ambition. Their selfish ego demanded that they be acclaimed as the greatest and most successful among their colleagues, and to see the ministry of another so remarkably blessed of God was almost more than they could bear. Something must be done! "Their" church *must*, at any price, be the largest and the most successful in town.

This introduced a spirit of rivalry within the church. Rather than be a part of the one body, some leaders would have nothing to do with Paul and his crowd. They were not working with him; in fact they were in competition with him. If he could stir the town and win a following, they could too. And so each of these pretentious individuals, using the proclamation of the gospel as a covering for his selfish ambition, determined that he would be the most popular preacher in town. His jealous heart was set on his church becoming the most successful one, even though it meant the dividing of the body to accomplish it.

Not only did these envious men desire to promote themselves, but in so doing they were hoping to add affliction to the apostle's bonds. Perhaps they hoped to arouse the Roman authorities to deal less kindly with the apostle. The chief motive these men had for preaching was to advance their own cause. If they could surpass the apostle and decrease his popularity they would be satisfied for they thought this would bring untold anxiety upon him. To a man less devoted to Christ than Paul, this kind of an attack would have been crushing indeed.

Paul's purpose for including this matter in his letter to the Philippian church was not to denounce the gospel that was being preached by these self-seeking religionists. Perhaps they did not use the same terminology or say it just exactly as he would have said it, but that was not what caused him concern. It was not what they were saying but the motive behind it that disturbed Paul. The gospel which they preached was pure enough to convert men but the ambitions of those who proclaimed it were not in keeping with the spirit of the Christ whom they preached. However, despite all of this, the purpose of the apostle in mentioning them at all was only to assure the Christians at Philippi that, in every way, his imprisonment at Rome was constantly resulting in "the furtherance

*Mr. Moser is serving as a pastor in the Southeastern District of The Christian and Missionary Alliance. At the request of the superintendent he has recently undertaken an extension project in Leisure City, Fla. In this article he does not mourn the petty differences which divide sincere Christians but shows how Paul rose above such narrowness, setting for us an example that can be followed with equally good effect in this day.*

of the gospel." And even though some had resorted to preaching Christ in a spirit of envy and strife with the aim of adding to his affliction, the saintly man of God wrote, "And I therein do rejoice, yea, and will rejoice."

The life of Paul stands as proof enough that men, possessed of God, can be set aflame to labor with exhaustless fervor to make Christ known without any selfish motives or ambitions. Such is the will of God! Zeal in itself does not indicate a self-seeking spirit, nor does the lack of it necessarily indicate a life of devotion to Christ. The pages of church history are filled with the records of Spirit-filled men and women who literally burned out for God without any thought of earthly praise or esteem. And there be still those who follow in their train, fearlessly declaring the gospel of Christ with a fervor that the world can neither imitate nor destroy. They are men and women who are crucified to the world and the things thereof. They have but one desire —to please Christ.

But, alas, the thoughtful observer has little choice but to conclude from the strife, divisions and contentions within the church today that there are yet those among us who would preach Christ even of envy and strife. Many proclaim the true gospel, in essence at least, but from a wrong motive. These self-seekers divide the Body of Christ in a spirit of competition to foster their own cause. And if questioned concerning it they make the preaching of the gospel and the salvation of the lost the cloak by which they cover their selfish ambitions to popularity and success.

As religious enthusiasts of this kind continue to follow hard after the god of self, their activity brings added affliction to bear upon those humble saints who serve God with a broken and a contrite heart. Their methods of promotion are in striking contrast to the simplicity of Paul's ministry. The affliction they cause from without may result in temptation within as faithful laborers see how the measure of fruitful service is thought to be the number of adherents one has. A preacher is generally acclaimed successful if he has many followers, regardless of his motive or method in gaining them.

The great need in this hour is that men and women, whether preachers or laymen, will serve God f pure heart fervently. Simp observe the error of those w insincere is no excuse in the of God for anyone sitting by i ness. The failure of others pr no reason for not proclaimi gospel from a right motive need is for men and wome care more for helping peo Christ than for merely another member to the loca gregation. When those who the Lord are motivated by l Christ and His Body, then shall that spirit of ill will withi company of believers. And though others do not always u same terminology that we mig nor preach the message exa we would, and even though ministry and success adds suffering on behalf of Christ if the simple message of the is being proclaimed we sha with Paul, "What then? n standing, every way, whetl pretence, or in truth, Ch preached; and I therein do yea, and will rejoice."

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## God Is Angry with Sinners

By EDWARD PAYSON

"God is angry with the wicked every day" (Psa. 7:11). Do you ask why He is angry? I answer, He is angry to see rational, immortal and accountable beings spending twenty, forty or sixty years in trifling and sin; serving divers idols, lusts and vanities, and living as if death were an eternal sleep. He is angry to see you forgetting your Maker in childhood, in youth, in manhood, making no returns for all His benefits, casting off His fear and rebelling against Him who has nourished and brought you up as children.

He is angry to see you laying up treasures on earth and not in heaven; seeking everything in preference to the one thing needful; loving the praise of men more than the praise of God, and fearing those who can only kill the body more than Him who hath power to cast both soul and body into hell. He is angry to see that you disregard alike His threatenings and His promis judgments and His mercies you bury in the earth the tale has given you and bring fo fruit to His glory; that you His Word, His Spirit and H and perish in impenitency a belief, notwithstanding all the employed for your conversio

He is angry to see you come Him as His people and worshi with your lips while your th are perhaps wandering to th of the earth. He is angry to s trusting in your own wisdo strength and righteousness f vation instead of placing yo pendence on Christ, the only by which you can possibly be

These are sins of which eve son in an unconverted state is and for these things God is and unless His anger be s appeased it will most certainly your destruction.

# Jesus Christ My Healer

*The first part of this article appeared last week*

**By A. B. SIMPSON**

N came the test of faith. The truck me before I had left the A subtle voice whispered: that you have decided to take as your healer, it would help should just go down to Dr. cottage and get him to pray you." I listened to it for a nt without really thinking. The a blow seemed to strike my which made me reel as a man ed. I staggered and cried: , what have I done?" I felt in some great peril. In a nt the thought came very y, "That would have been all before this, but you have just l this matter forever and told ou will never doubt that it is " In that moment I under- what faith meant and what a n and awful thing it was, in- ly and exactly, to keep faith God.

ve often thanked God for that I saw that when a thing was l with God, it was never to be led. When it was done, it was to be undone or done over in any sense that could involve bt of the finality of the com- already made. I think in the days of the work of faith to God afterwards called me, as much helped by a holy fear ubting God as by any of the nd raptures of His presence mises. This little word often like a living fire in my Bible: y man draw back, my soul have no pleasure in him." the enemy desired was to me element of doubt about the ty and completeness of the ction just closed, and God fully held me back from it.

next day I started to the ains of New Hampshire. The test came on the following th, just two days after I had d my healing. I was invited each in the Congregational church. I felt the Holy Spirit pressing me to give a special testimony. Instead, I tried to preach a good sermon of my own choosing, but it was not His word for that hour, I am sure. He wanted me to tell the people what He had been showing me. But I tried to be conventional and respectable, and I had an awful time. My jaws seemed like lumps of lead and my lips would scarcely move. I got through as soon as I could and fled into an adjoining field, where I lay before the Lord and asked Him to show me what He meant and to forgive me. He did most graciously and let me have one more chance to testify for Him.

That night we had a service in our hotel and I was permitted to speak again. This time I did tell what God had been doing. Not very much did I say, but I tried to be faithful and told the people how I had lately seen the Lord Jesus and His blessed gospel in a new way, as the healer of the body, and had taken Him for myself and knew that He would be faithful and sufficient. God did not ask me to testify of my feelings or experiences, but of Jesus and His faithfulness. And I am sure He calls all who trust Him to testify before they experience His full blessing. I believe I should have lost my healing if I had waited until I felt it.

I have since known hundreds to fail just at this point. God made me commit myself to Him and His healing covenant before He would fully bless me. I know a dear brother in the ministry, now much used in the gospel and in the gospel of healing, who received a wonderful manifestation of God's power in his body and then went home to his church but said nothing about it and waited to see how it would hold out. In a few weeks he was worse than ever, and when I met him next time he wore the most dejected face you could imagine. I told him his error, and it all flashed upon him immediately. He went home and gave God the glory for what He had done, and in a little while his church was the center of a blessed work of grace and healing that reached far and wide, and he himself was rejoicing in the fullness of Jesus.

I am very sure that Sabbath evening testimony did me more good than it did anybody else, and I believe that if I had withheld it I should not now be writing the pages of *The Gospel of Healing*. Well, the next day a third test came.

Nearby was a mountain 3,000 feet high; I was asked to join a little party that was to ascend it. I shrank back at once. Did I not remember the dread of heights that had always overshadowed me and the terror with which I had resolved in Switzerland and Florence never to attempt it again? Did I not know how an ordinary stair exhausted me and distressed my poor heart?

Then came the solemn searching thought, "If you fear or refuse to go, it is because you do not believe that God has healed you. If you have taken Him for your strength,

## The Branch of Healing

*There is a healing branch that grows*
*Where every bitter Marah flows;*
*This is our health renewing tree,*
*"I am the Lord that healeth thee."*

*There is an old appointed way*
*For those who "hearken and obey";*
*Above the gate these words we see,*
*"I am the Lord that healeth thee."*

*There is "an ordinance" that has stood*
*Since Israel crossed the parted flood,*
*It stands today for you and me,*
*"I am the Lord that healeth thee."*

*There is a great Physician still*
*Whose hand has all its ancient skill;*
*At His command our pains will flee,*
*"I am the Lord that healeth thee."*

—A. B. Simpson.

need you fear to do anything to which He calls you?" I felt it was God's thought. I felt my fear would be, in this case, pure unbelief, and I told God that in His strength I would go.

Just here I would say that I do not wish to imply we should ever do things just to show how strong we are. I do not believe that God wants His children needlessly to climb mountains or walk miles just because they are asked to. But in this case, and there are such cases in every experience, I needed to step out and claim my victory some time, and this was God's time and way. He will call and show each one for himself. And whenever we are shrinking through fear, He will be very likely to call us to the very thing that is necessary for us to do to overcome the fear.

And so I ascended that mountain. At first it seemed as if it would almost take my last breath. I felt all the old weakness and physical dread; I found I had in myself no more strength than ever. But over against my weakness and suffering I became conscious that there was another Presence. There was a divine strength reached out to me if I would have it, take it, claim it, hold it and persevere in it. On one side there seemed to press upon me a weight of death, on the other an infinite Life. And I became overwhelmed with the one or uplifted with the other, just as I shrank or pressed forward, just as I feared or trusted; I seemed to walk between them and the one that I touched possessed me. The wolf and the Shepherd walked on either side, but the Blessed Shepherd did not let me turn away. I pressed closer, closer, closer to His bosom, and every step seemed stronger until, when I reached that mountaintop, I seemed to be at the gate of heaven, and the world of weakness and fear was lying at my feet. Thank God, from that time I have had a new heart in this breast, literally as well as spiritually, and Christ has been its glorious life.

A few weeks later I returned to my work in New York City, and with deep gratitude to God I can truly say, hundreds being my witnesses, that for many years I have been permitted to labor for the dear Lord in summer's heat or winter's cold without interruption, without a single season of protracted rest, and with increasing comfort, strength and delight. Life has had for me a zest, and labor an exhilaration, that I never knew in the freshest days of my childhood. The Lord has permitted the test to be a very severe one. A few months after my healing He called me into the special pastoral, evangelistic and literary work which has since engaged my time and energy, and which I may truthfully say has involved fourfold more labor than any previous period of my life. And yet I desire to record my testimony to the honor and glory of Christ, that it has been a continual delight and seldom any burden or fatigue, and much, very much easier in every way than the far lighter tasks of former years.

I have been conscious, however, all the time that I was not using my own natural strength. I would not dare to attempt for a single week on my own constitutional resc what I am now doing. With breath I am intensely conscious I am drawing my vitality fr directly supernatural source that it keeps pace with the call necessities of my work. Hen a day of double labor I will be conscious, at the close, of d vigor and feel just like begi over again and, indeed, a reluctant to have even sleep its gentle arrest on the deli privilege of service. Nor is paroxysm of excitement to b lowed by a reaction, for the day comes with equal freshn have noticed that my work is and seems to draw less upo vital energy than before. I d seem to be using up my own the work now, but working surplusage of vitality supplied another source.

I believe and am sure that nothing else than the life of manifested in my mortal fle Cor. 4:11). Once or twice s took the Lord for my strength felt so wondrously well that I I began to rejoice and trust God-given strength. In a m I felt it was about to fail m the Lord instantly compelled look to Him as my continual st and not even depend upo strength He had already giv have found many other dear f compelled to learn this lesso suffering until they fully lear It is a life of constant depende Christ, physically as well as ually.

I know not how to accou this unless it be the imparte of the dear Lord Jesus in my I am surely most unworthy o an honor and privilege, but lieve He is pleased in His condescension to unite Himsel our bodies; and I am persuade His body, which is perfectly and real, can somehow sha vital elements with our organ and that He quickens us fro living heart and indwelling I have learned much from th that Samson's physical streng through "the Spirit of the and that Paul declared th though daily delivered to dea Jesus' sake, yet the very Christ was made manifest

*(Continued on*

## Quotes from Our Contemporaries

In *The Telescope-Messenger* J. Arthur Heck says:

*"Unless the doctrine of the Holy Spirit is grounded in Christian experience and related to it, it becomes a purely speculative idea.*

*"What happened in the 'Pentecost prayer-meeting,' narrated in Acts 2? . . . Instead of a local figure, Christ was now become to them a universal Presence and a new Power of achievement and conquest. As they had seen God clearly revealed in Jesus, now God was even more clearly revealed and powerful within their own personal experience. Every one in that company was filled with the Spirit of Jesus."*

# The Religious Caravan

DAVID R. ENLOW, News Editor

## HOME

**mi jail to have unusual chapel:** Inmates of Dade nty (Fla.) prison may soon be able to worship in about the most complete chapel of its kind in the on. Facilities will include closed circuit television ervices can be telecast to any part of the institution. s for the chapel developed after Sheriff Thomas y asked Miami ministers to aid in co-ordinating ces in the present jail, where there is no chapel. Greater Miami Council of Churches took over the ect.

●

**rges Protestant clergymen avoiding military service:** erica's Protestant clergymen were charged with tematic avoidance of military service" by their lack nterest in serving as chaplains. Rev. Engebret O. boe, of Washington, D. C., secretary of the National heran Council's bureau of service to military person- voiced the indictment in a report to the council's y-eighth annual meeting. Noting that the armed es are short some 800 chaplains, Mr. Midboe warned exemption of the clergy from military responsibility result in severe penalties to both church and nation.

●

**MC plans home for delinquent girls:** The Christian ness Men's Committee of Minneapolis has announced s to build a home for delinquent girls. It will seek ehabilitate girls who reach the courts so they will have to be sent to a state institution, committee ials said. Rev. Arnold Petersen, chaplain of Hos- lity House, will be in charge of the project.

●

**herans hold faith-in-action workshops:** Some three dred Lutheran laymen and women exchanged ideas Minneapolis, Minn., on how they can best express Christian faith in their daily occupations and pro- ons. They participated in workshops for physicians, es, lawyers, teachers, farmers and labor-industry ers in connection with the national evangelism con- nce of the Evangelical Lutheran Church. They ed that every layman, and not just clergymen, has a " to serve God.

## ROAD

**n Lutherans ask bold new evangelism methods:** A Christian evangelism approach in the "awakened ," with "boldly conceived and courageously operated methods," was urged in a report adopted by the First Lutheran All-Asia Conference in Madras, India. The report, prepared by a study group, proposed that more of the church's ministry be carried on by lay people, that the gospel be presented in "the living modern language of the people," and that modern communication methods, including radio, be used in evangelism.

●

**Gideons International representatives visit Hong Kong:** P. J. Zondervan, of Grand Rapids, Mich., leader of Gideons International, and R. J. Holzwarth, international representative, Japan, visited Hong Kong in February to present the aims of the Gideon organization to the Chinese Christian businessmen of the great Far Eastern metropolis, which has a population of more than two and a half million people. During their stay in Hong Kong they spoke in the Emmanuel Church and the Kowloon Tong church of the Chinese C. & M. A.

●

**Graham India meetings attended by 600,000:** A total of 600,000 people attended meetings conducted by American Evangelist Billy Graham during his three-week India crusade. About 16,000 reportedly made decisions for Christ. At an interview in Calcutta before leaving for Bangkok, Thailand, Dr. Graham called the warmth of his reception in India unequaled in any other place he has visited. "India with her sensitivity and religious background has much to teach the West," he said.

## PEOPLE

**Plumber witnesses for the Lord:** L. C. Hester, a plumber who packs a New Testament along with his tools, has made a name for himself in the Whitehouse, Tex., area as a man who "witnesses for the Lord" at his work. Clergymen credit him with having won more than a hundred persons to Christianity and sending dozens of "backsliders" back to their churches over the past nine years. Mr. Hester says his work as a plumber gives him a unique opportunity to talk with scores of people who never go inside a church.

## THE PRESS

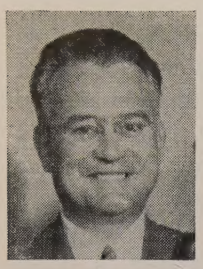
**Religious publications not affected by postal increase proposal:** Religious publications would not be affected by President Eisenhower's proposal to increase postal rates, including second and third class mail. The President recommended to Congress that the present one-cent-and-a-half per pound rate for second class publications of religious, charitable and nonprofit organizations be left undisturbed.

## ODDITIES IN THE NEWS

**Ministers hold meeting in plane:** Members of the Greenville, S. C., Ministerial Association held their regular monthly meeting in a C-24 Globemaster as guests of Chaplain Floyd J. Armstrong, of the Donald Air Base. The clergymen made a tour of the base before the flight and were served lunch at the officers club. About forty ministers were present.

**Rev. R. E. Cutbirth**
**Editor**

# Alliance Youth



*Mr. Davis*

## A House by the Side of the Road

By REV. PAUL DAVIS, *Yasotawn, Thailand*

A few minutes ago the Vietnamese carpenters called me over to help them kill a scaly centipede about nine inches long. You should try it sometime. They are so crusty that they are quite difficult to kill, but now there is just one less here in the house we have so recently rented in Yasotawn.

We have felt the protecting power of the Lord often during these first busy days of opening this new station. We know His abundant protection and constant help are a sure result of your prayers. Several nights ago three-year-old Jonathan cried out suddenly. We ran into the children's room with a flashlight and found a large scorpion crawling on his bare back. Praise the Lord that it did not sting him! A few years ago I was stung by one only a third the size of this one and I still remember the burning, fiery sensation that lasted for three long days. We now check everything in sight for scorpions even more carefully than before. The very next night we saw another big one crawling on the ceiling right above Kathleen. As she slept peacefully on, her mother quickly spread a plastic sheet over the crib and managed to get the scorpion down and kill it. We wonder how many more are living in our attic!

Which reminds me that today we discovered still other tenants—a large colony of honeybees in the attic. The house owner's sister insists that they are her own personal property and we must not touch them for the ten-year duration of the lease. But there are other tenants which the owner is glad to have us try to evict; however, the process is much more difficult. There are hundreds of fat grublike parasites living in the wood ceiling. They chew the wood continuously. At night when it is quiet we can hear their gnawing like hundreds of miniature nutcrackers at work. In the daytime we can see the fine powdery wood dust sifting down in every room. We hope to evict some of these by changing the worst ceiling boards.

Our house, which rents for approximately eighteen dollars a month, is quite a large two-story store-front building right on the edge of the dusty little road that runs southeast through sixty-three miles of green rice fields and dark forests to the big city of Ubon. The building is made of wood and has a tile roof. It is fairly new. The owner had been living in it himself. After several days of negotiating we finally completed all the official government papers and signed the lease. And then, but not until then, the owner told me that he was afraid he had leprosy! My heart sank because both our own previous investigations and a Thai government census show that Yasotawn county has a very high incidence of leprosy. I tested him quite carefully and found that he does not have the dreaded disease, for which we are thankful.

Our quarters are upstairs and the ground floor is used for a reception room, reading room and bookroom. As it is right on the busy road where village folk and some townsfolk are passing through all day long, we have good opportunities to con people. In fact even during th first few days, with the noise confusion of carpentry, unpack and house cleaning, the half-finis reception room is usually full people from dawn until after d Children read at the small desks tables; men and women stop read and ask about Jesus. Two c ago two very friendly saffron-ro Buddhist priests came to chat read for a long time. Pray for th and the local temples which t represent. The little town is pr of its long history of over hundred years. There are se Buddhist temples in the town, m of them very old. Pray that the H Spirit will help us to lead m persons to the Saviour as we m people everywhere in the temp government offices, shops and ho Pray that many more will meet Saviour at the house by the sid the road.

### Our Place in the World

MRS. CHARLES E. COWMAN, in *Missionary Standard,* writes:

*"Our bodies, our houses, our fa our nation—yea, all that we h belongs to God. We have no r to pursue our own way through and live just as we choose, for has a purpose in bringing us to in His lovely world."*

### '56 AYF Contest Corner

**Weldon B. Blackford**

*National Youth Secretary*

#### MEET MR. GOT'EM

My name is Mr. Got'em. I'm the program that's been pushed into stuffy filing cabinet. I've been for months and years. Fortunately me, I was a very good program; ot wise I might have been shredded put in a waste basket. I was pl good enough the night they bro me out to the big meeting. God u me! Why have I been so neglec Those AYFers worked on me a to get me into shape for use. H a chance to be used again. I h they'll send me into the *Big Con*

Meet my friend Mr. Get'em week.

**Our goal: 500 AYF programs**

# On the Homejo Trail

By REV. LOUIS L. KING

N Thanksgiving Day I arrived Enarotali on one of the Wissel kes in New Guinea. The day s spent in inspecting two native ools, listening to the splendid ging of the school choirs, par- ing of a sumptuous meal with ow missionaries, preaching, try- on many jungle boots in prepa- ion for the Homejo trail and ening to frightening accounts of at was ahead of me.

The next day just after sunup, d in a borrowed helmet, a bor- ved shirt, wearing two pairs of rowed woolen socks held up pieces of borrowed surgical ize, and wearing borrowed hob- l jungle boots, I walked with Mr. outman and our Kapauku carriers the boat on Lake Panai. Eight ssionaries stood on the pier to e pictures of this strangely- essed man from New York or to press regret for the blisters, aches d fatigue he would surely experi- ce during the week ahead.

The five-hour motorboat trip across cold, gray, mournful lake and the river took us past many dug- canoes with fires burning in m to keep the women warm as they fished for shrimp. We also passed the place where only a few months before the natives had formed a battle line in a desperate effort to rid the area of all white people, including the missionaries.

A little beyond we left the boat and, setting out on foot, plunged into a mysterious territory which until our missionaries arrived in 1939 was unknown, unmapped, unexplored and untouched by the white man. This is the private domain of the Kapauku and Moni peoples, and is still the outer limits of New Guinea's frontier civilization. Indeed, upon leaving Enarotali five hours before, we had been immediately cut off from all civilized people and would see none until we reached Homejo three days later. Beyond Homejo more than a month's hike would be required to reach our Mission settlement in the Baliem Valley. We were therefore shut up with black-skinned, fuzzy-haired men of pigmy size, each of whom carried a bow and a plentiful supply of arrows.

Our eight carriers were bearded and wore no clothing excepting the usual gourd and a pig-tusk through the nose. They were short, yet exhibited prodigious strength and stamina even though their diet consisted only of sweet potatoes and the leaves of wild plants. Each of them carried approximately forty-five pounds on his shoulder or back —food and clothing for use on the trail and supplies for the missionaries whom we would visit.

Starting overland, we slogged along in swamps, goose-stepping from one tuft of grass to the next; sometimes we slipped and sank to our hips in the mud and slime. Emerging from the grassy swamp we entered a water-sogged forest and forged ahead by stepping on the tangled, gnarled roots of bushes and trees. One false step might mean a muddy bath and a sprained ankle or worse. At rare intervals

*Kapauku tribesmen welcome the Mission plane at the Wissel Lakes, New Guinea*

E. W. ULRICH

*his recent deputational tour in the East Mr. King visited the New Guinea l. Flying from the Sentani airstrip near llandia, he first entered the Baliem ley where he heard how, on the day ore, God had intervened to preserve lives of the missionaries when certain the people had been agitated against n by conclusions based upon native erstition.*

*The plane took him a few days later n Sentani to the Wissel Lakes. From arotali, the first established of the two sion stations in that region, there is as no other way to proceed to the other ept in the manner described in his cle. This gives a glimpse of the rigor- conditions to which the missionaries exposed and helps explain the extreme e exercised by the Foreign Department examining candidates for missionary ice.*

we passed near to small villages, but for the most part there was no sight or sound of human life, nothing but extreme loneliness and the harsh, tortuous trail which at times was so indistinct it required the constant vigilance of our guide to direct us. Even the atmosphere was weird and foreboding under the shade of the tall trees.

Late in the afternoon when camp was made we ate supper, consisting of fried cabbage and boiled rice, held a gospel service for the carriers and went to bed shortly after sunset. Despite our extra clothing we shivered all night.

The second day's hike was a killer. We had to cross two mountain passes, each over 7,000 feet high. Unlike the Baliem Valley, this is a wooded country, and many giant trees had fallen across the trail and had to be climbed over. There were places where the ascent was so steep we pulled ourselves upward by tree roots as if ascending a ladder. The descent in places was so abrupt and hazardous it defies description.

In the valley between the mountains we threaded our way through much water, climbed over rocks and logs and walked in the deep rushing torrents of the river which had to be crossed and recrossed unnumbered times. Sometimes as I walked along I was so hot I actually steamed; the perspiration falling from my face and hands was a continual surprise to the carriers since they do not perspire so freely. But as soon as I stopped to rest I shivered from the mountain cold. It was at this juncture I developed the so-called "New Guinea knee." Thereafter every step was painful.

When a halt was called for the night my energy was gone; one knee would hardly function and fatigue was intense. I lay on the ground in my wet clothing covered by a jacket and tarpaulin for the better part of an hour before being sufficiently revived to be able to change them. That night as we sang gospel hymns around the blazing campfire I was still not too warm; the chilling blast penetrated my windbreaker, woolen sweater and flannel shirt. The carriers were cold too. By the light from the fire I could see goose flesh casting shadows on their bare bodies.

On the third day, after a five-hour trek, we came out of the dense forest at a great altitude and looked down on Homejo. The land before us was mostly bare of trees and rocky of surface, with rolling, uninviting hills covered with coarse grass and spotted with occasional Moni villages. Away in the distance, in a valley pinched between great towering mountains, stood the Mission houses. What a welcome sight, ev though one full hour of walking a climbing still lay ahead of us!

The missionaries, Rev. and M W. A. Cutts, had seen us at a gre distance and, shouting greetin they came up the trail to me us. Soon they escorted us to th home where we enjoyed good foo pleasant fellowship and restful, wa beds.

We spent a day and a half preac ing to the recent converts, inspe ing the airstrip upon which constr tion had begun and consulting w the workers concerning their pr lems. On the return trip we w accompanied over the long wea trail by the Homejo missionar and twenty carriers.

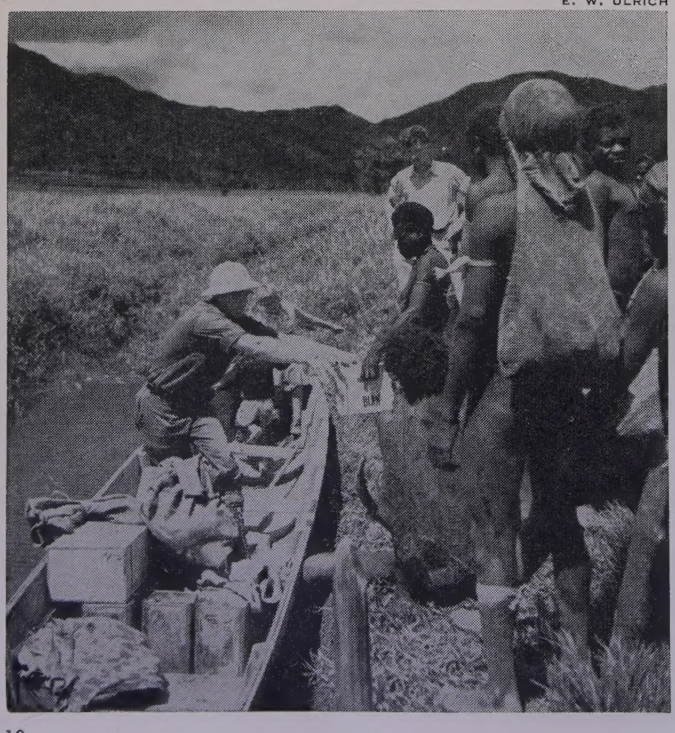
As we recrossed Lake Panai the last lap of the trip we w plagued with a torrential rain driv by a stiff, cold wind. Leaving M Troutman to handle the outbo motor, I covered myself complet with a tarpaulin. Presently Kapauku carrier slid under t Soon he was asleep, his naked b lying peacefully against me for remaining three hours of the t

*This Week's Cover*

*A Dani warrior who had just retur from battle in the Baliem Valley. score: three killed.*

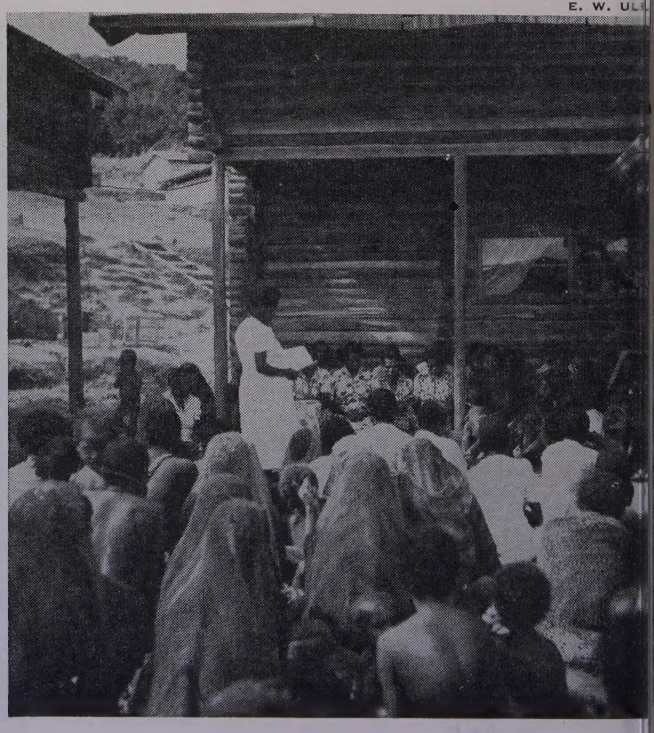
*Supplies are taken by boat from the Obano airstrip*

E. W. ULRICH



*A Sunday school class at the Wissel Lakes station*

E. W. UL



**French West Africa**

Pray for Paul Keita and Paul Koikoi, the first ordained African pastors in the Guinea, that they may exhibit the spiritual leadership necessary in the building of the church. Pray too that God will give wisdom to the African church committees as they seek to solve problems relative to the growing church, and that the Holy Spirit will give discernment as to the appointment of workers. There is great need in many sections that God may raise up strong laymen who will act as a stabilizing influence to the many young Christians and workers.

**Congo**

Entrance examinations for both the normal school and the Bible institute will be given during the Easter holidays. Pray that men of God's choice for these schools may take the exams. . . . A committee is translating Sunday school materials. Pray for those engaged in this and other translation work.

**Cambodia**

The annual church conference will be held March 29–April 1. With the self-support program now in effect this conference will be an important one in the establishment of a strong self-governing church. Pray for God's choice of a president and other church officers. . . . Four Bible school students will be graduated at the end of March. Only one as yet has a place of service. Pray that the other three may be guided in the will of God.

**Tribes of Viet Nam**

Pray for the village of Buon Ea Khit, once a strong Christian center but now cold and lifeless. The Catholics have chosen this large village as the site for a new school. Pray for our preacher there as he attempts to arouse the Christians and evangelize the unbelievers. . . . Pray that the large district of Djiring may have God-called, trained workers to reach the many small villages. Pray especially as an effort is made to reach the Nope tribe—another pioneer work.

**Thailand**

During March and April, the dry season, missionaries and nationals will be engaged in village evangelistic and Bible conference work. Pray that these intensive ministries shall be very fruitful. . . . Interest in the "Light of Life" correspondence course continues to grow. There are now nearly 2,000 enrolled, representing all of the seventy-one provinces of Thailand. Pray that many will be saved.

**Laos**

Since the arrival of the Tubbses in Sayaboury last June the Yao, Mèo and Kamhmu tribespeople have shown increasing interest. Literacy among the Mèo and Kamhmu is low; the Yao can read and write Chinese, and so over

# The Ministry of Prayer

one hundred Chinese tracts and Gospel portions have been given to the Yao villages. Villagers from a large Yao center, known as "Muddy Creek Village," have made repeated trips to the missionaries, asking that they explain the gospel with the large Sunday school picture rolls. Mr. and Mrs. Tubbs plan a trip to "Muddy Creek Village" in March. Pray that real results may come from these contacts.

**Colombia**

A small group of believers living in Campoalegre have met together for many years to worship God. They have been accused of being Communists and told they must obtain a permit to hold meetings. Pray about this situation. . . . The church in Armenia, where the Bible institute is located, has money and plans for a new church building, their old one being too small; but they have been denied a building permit. Pray that the Lord will overrule and that the permit may be forthcoming.

**Peru**

Remember the Pachas church in prayer. Three members have separated from the work and are endeavoring to form a new group. In spite of this division, however, there is the manifest blessing of God on the congregation. . . . Praise God for the eighty-four students who are studying in the Bible school in Huanuco. Pray that these may be empowered by God as they leave the school on March 23 and go back to the many towns, cities and villages from which they have come, that it may be with renewed vision and souls on fire for God.

**Argentina**

Pray that more of our Alliance young people may be called to the ministry. There are many towns without a worker. Satan and the world offer them so many apparently golden opportunities. Pray for the present workers who are being tempted by offers to give most of their time to material gain. Recently one young pastor gave up his church to take other work. A young woman worker had to be sent to this particular church.

**Ecuador**

Pray for the opening of the Bible institute in April at its new location in Guayaquil. . . . Pray for the many young people who have been moved to dedicate their lives to full-time service as a result of the death of the five missionaries in Ecuador, that they may follow on to know the Lord's will.

**Hong Kong**

Continue to pray for the Chinese Christians in Red China. Information has come of new persecutions. Many go to prison. . . . Praise God for the fruitful results reported on the correspondence course ministry. Many are testifying to salvation through it. Two reported that their entire families were saved with them.

**Japan**

Pray that revival blessing may be poured out upon all at the conference of the Japanese C. & M. A. to be held in April. . . . Two students will be graduated from the Bible school at the end of March. There are five openings that should be filled. Pray that young people who have given their lives to the Lord may be released from hampering situations in their homes and be enabled to enter Bible school to train for service in the vineyard.

**Indonesia**

Pray earnestly that the churches will rally to the new indigenous program and properly support their pastors. Pray also for the pastors, a few of whom desire to resign because of this action. This situation is most acute in the Mahakam district of East Kalimantan and Rev. W. W. Conley needs divine wisdom. Pray for revival in that area and for blessing upon Mr. Conley and Rev. W. M. Bouw in their work. . . . From Makassar comes word of increased sales in the bookroom and in subscriptions to the *Kalam Hidup* ("Living Word") magazine, published monthly. People buy New Testaments daily. Pray that the ministry of the printed page may be greatly enlarged and increasingly fruitful throughout Indonesia.

**New Guinea**

Plans are being made for a new advance in the Baliem Valley. Pray that God will definitely guide so that this advance will be made without opposition and difficulty from the Dani people. Plans are being made also for the opening of work in the near future among the Uhunduni people in the Wisselmeren section of the field. Pray that God will guide in this new venture.

**Campaign Report**

*The balance of* THE ALLIANCE WEEKLY *Subscription Campaign report, listing the churches receiving twenty-five to sixty subscriptions, will appear next week.*

# The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Rev. and Mrs. F. L. Joder, Rev. and Mrs. Michael Kurlak* and *Miss Norma Donnan* sailed from New York on February 28 for French West Africa.

Mr. and Mrs. Joder began their missionary service in 1928 and 1924 respectively.

Mr. and Mrs. Kurlak first went to Africa in 1923 and 1924 respectively.

Miss Donnan went to the field in 1949 and has been home on a prolonged furlough because of her health. She will be working in Kankan as a printer.

*Miss R. Mabel Francis* left San Francisco on February 27 by plane for Japan. Miss Francis first went to Japan in 1909. She will be working in Matsuyama upon her arrival in Japan.

### The New Generation

On February 24, to *Rev. and Mrs. A. Rodger Lewis,* Bali, Indonesia, a son, Richard Elliot.

### Refreshing in Phoenix

God honored the preaching of the fourfold gospel during recent revival meetings held in the Alliance church of Phoenix, Ariz., by Rev. H. P. Rankin, of Atlanta, Ga. One young man sought the Lord as a backslider and also received healing for his body. His wife also met God, and the couple dedicated their three children to the Lord before the close of the campaign. A woman was completely healed of gastric cancer; another woman who had been confined to a wheel chair for four years began to walk after being anointed and prayed for. She continues to walk more every day and is rejoicing in the Lord's love. One of the most remarkable healings was that of an eleven-year-old girl who had suffered for years with rheumatic fever. Facing a serious heart operation, she was prayed for and the Lord apparently touched her body. She has expressed a desire to use the money that had been set aside for the operation to send a new missionary to the field. Many other persons sought the Lord for spiritual help.

### Dr. Bob Cook at Nyack

"Mount of Prayer and Blessing" became more than Nyack's school song as the faculty, staff and students of The Missionary Training Institute, Nyack, N. Y., prepared for and experienced great spiritual blessing under the ministry of Dr. Bob Cook, president of Youth for Christ International, during winter revival meetings held February 5 to 12. A week of intercession laid the groundwork for victory in the lives of many.

Dr. Cook centered his morning chapel messages around the theme "The Blessings of God." In both the morning and evening services he stressed the basic needs of prayer, faith, confession, holy living and full surrender. He pleaded earnestly and sincerely that students stop "*acting* like men and women of God and *be* men and women of God. It is not what we *do* in our relationship to man that makes us holy but what we *are* before a holy God," he stated. He pointed the way to a life filled with the Holy Spirit as the only hope for a life of true blessing.

The exhortations proved Dr. Cook had not forgotten his own student days and he spoke to the students in the language and concepts which they clearly understood. Hearts were stirred at every service and scores of students sought God for power for holy living as well as for effective service.

### Revival Fires at Home Convention

Bethel Alliance Church at Sandusky, Ohio, recently welcomed back to its pulpit for an eight-day series of meetings Rev. David N. Clark, former pastor of the church and now assistant to the Home Secretary, Rev. H. E. Nelson. God's voice was distinctly heard during the week, designated as Home Convention Week, as Mr. Clark brought challenging messages on "The Christian's Walk with God." Many persons met God and on Saturday night the long-awaited "break" came, with the altar lined with seekers after the Lord. Writes the pastor, Rev. Luther G. Hahn, "The revival fires began to burn—fires that we trust will burn on and on."

On the closing Sunday, a special cash and pledge offering of $1,100 was received toward the purchase of a new furnace that will adequately take care of the church building when it is completed. The group now worships in the basement unit but plans to continue the building program in the near future.

### Hudson Valley Youth Work Stimulated

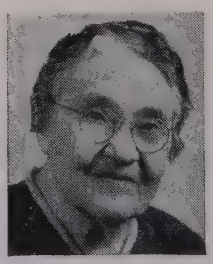
A recent series of meetings scheduled in the Hudson Valley (N. Y.) Rally Zone by Rev. Donald Moreland, District Youth Secretary, proved to be both inspiring and stimulating to the local youth groups and leaders of that area. The week began with a cabinet meeting of the pastors, youth leaders and local AYF officers in Poughkeepsie. A profitable discussion of plans and programs for local societies was held.

On Saturday night, January 12, a rally was held in the new church i Pearl River, served by Mr. Dalla Willis. Over two hundred attende this meeting, with more than half bein between the ages of twelve and twenty five years. Many responded after th message on a life of service to Christ

On Sunday morning Mr. Morelan began a series of meetings which cov ered all of the area churches durin the following eight days. The service were brought to a climax with a tim of spiritual fellowship on Friday night January 20, in Nyack. A combine social and rally was held in The Simp son Memorial Church.

The rally zone president, Robert W Sawders, writes, "The week was spiritual success, a step in the righ direction for bringing our Allianc young people closer to the Master.

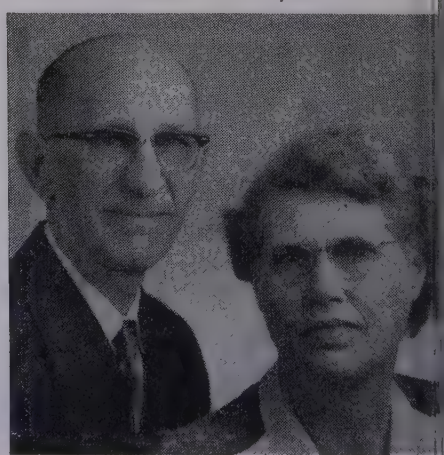
*Rev. and Mrs. Michael Kurlak*
*French West Africa*



*R. Mabel Francis*
*Japan*

*Norma Donnan*
*Africa*

*Rev. and Mrs. F. L. Joder*
*French West Africa*



## Sunday

DAILY READING—Colossians 3:5-17.
DAILY TEXT—*"Forgiving . . . even as Christ forgave"* (verse 13).

In the Peninsular War a deserter was brought before the Duke of Wellington and condemned to death by the court-martial over which he presided. Before passing sentence, the Duke remarked, "We have tried everything with this man. We have punished him again and again, but he seems hopeless. I am afraid we shall have to sentence him to the extreme penalty." At that moment a comrade touched his cap and asked permission to speak. "Your Grace," he said, "may I venture to suggest that there is one thing you have not tried?" "What is that?" asked the Duke. "I think," said the man, "you have never tried forgiving him." "Well," said the Duke, "we'll try that." The effect upon the man was extraordinary. . . . He went from that court-martial to prove himself the bravest and truest soldier of the Peninsula, rising to rank and distinction by brave service and proving the wisdom of his comrade's suggestion.—A. B. SIMPSON.

## Monday

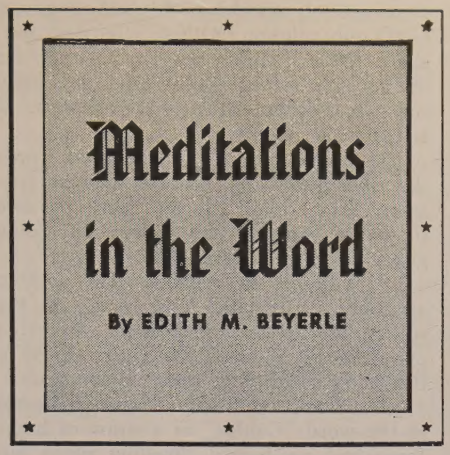
DAILY READING—Mark 5:35-43.
DAILY TEXT—*"There came . . . certain which said, Thy daughter is dead"* (verse 35).

So it seemed that Jesus had tarried too long on the road. To us it appears that He ought not to have stopped at all to heal or talk with the woman. The child of Jairus was dying and there was not a moment to lose. Why did the Master not hasten on and get to her bedside before she died? But when we read the story through to the end, we are glad that He did stop to heal and help the woman. One thing we learn from this incident is that Jesus is never so much engrossed in one case of need that He cannot stop to give attention to another. He is never so pressed for time that we have to wait our turn. Another thing we learn from this delay is that Jesus never comes too late, never waits too long. It certainly seemed that He had tarried too long this time; but when we see how it all came out, we are sure that He made no mistake.—J. R. MILLER.

## Tuesday

DAILY READING—Matthew 10:1-10.
DAILY TEXT—*"Heal the sick"* (verse 8).

Alas, because we cannot rise to the height of this great privilege, we bring down the promises of God to our low level, and what we cannot do we hold that God does not allow. Because we no longer have faith to be healed, we openly teach that the Lord no longer heals. For one, I would keep the standard of apostolic power and privilege where the Lord put it, if it served no other purpose than to condemn and shame us for our unbelief. I do not believe that since the day that Christ




entered into heaven and, through the Holy Ghost, gave gifts to men—"to one . . . the word of wisdom; to another the word of knowledge by the same Spirit; . . . to another the gifts of healing by the same Spirit"—there has been any change in the Lord's order for His Church. There has been a sad change in the Church's attitude towards these gifts. She has learned to discredit what she has forgotten how to use. She has come to condemn as fanatical what she once rejoiced in as divine.—A. J. GORDON.

## Wednesday

DAILY READING—Matthew 25:1-13.
DAILY TEXT—*"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh"* (verse 13).

*Late, late, so late! and dark the night, and chill!*
*Late, late, so late! But we can enter still.*
*"Too late, too late! ye cannot enter now."*

*No light had we;—for that we do repent,*
*And learning this, the Bridegroom will relent.*
*"Too late, too late! ye cannot enter now."*

*Have we not heard the Bridegroom is so sweet?*
*O let us in, though late, to kiss His feet.*
*"No! no! too late! ye cannot enter now!"*

—ALFRED TENNYSON.

## Thursday

DAILY READING—Matthew 17:1-13.
DAILY TEXT—*"They saw no man, save Jesus only"* (verse 8).

Would you be a happy Christian? Get the heart full of Jesus. Would you be safe from spiritual declension? Put the love of the Saviour so deep down that it shall underlie all selfishness, so deep that the frosts of unbelief cannot reach it, so deep that the devil cannot come at it, so deep that the friction of daily life cannot wear upon it, so deep that . . . this hidden fountain shall give out its undying stream. It is said that artesian wells never go dry; but when the torrid heats of July are parching the upper surface into drifts of dust, there is an unexhausted vein far down below that gushes up through its rocky tube and defies the thirsty sunbeams to quench its perennial flow. So does Christ within us break up through our dusty, selfish humanity and overflow our nature with graces, till even the desert spot becomes a garden of the Lord.—ERWIN HOUSE.

## Friday

DAILY READING—2 Kings 17:12-18.
DAILY TEXT—*"They followed vanity, and became vain"* (verse 15).

It is an unalterable law that a person or a group of persons become like the thing they follow. Here is an excellent illustration of that fact: Israel "followed vanity [emptiness], and *became* vain [empty]." They chose to follow idols, as empty of power as the heads that made them, instead of the living God of their forefathers, Abraham, Isaac and Jacob—the God who effectually disposed of Pharaoh, opened the Red Sea, fed His children in the great wilderness, gave them water from the rock, brought them safely across Jordan and gave them the land of Canaan. We criticize Israel and wonder why they could not see the folly of their ways; but are we, God's people of today, any better? We too, far too often, try to keep up with the world in its fashions, its ambitions, its methods of procedure to procure or retain popularity. The result is quite evident in Christendom today: empty profession and empty pews. But God still has a remnant, a "little flock" to whom He shall one day give the kingdom.—PAMEII.

## Saturday

DAILY READING—Genesis 13:1-12.
DAILY TEXT—*"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain"* (verse 12).

In the cases of Abraham and Lot we have specimens of the two kinds of religious work. Abraham walked before God and was perfect and his work will stand the fire test. On the other hand, Lot, although he is called a righteous man—that is, a justified man—yet pitched his tent towards Sodom, and every bit of his property was burned in the fire and the angel had to pull him out of the fire to save his life. This agrees exactly with the apostle's words, that their works were burned up, yet they were saved, so as by fire. The lifework of Lot was of wood, hay and stubble and was burned; but the lifework of Abraham was of gold, silver and precious stones, which are noncombustible and which endure the final test. There will be no reward given for the lifework of any believer except for those things that shall escape the fire (1 Cor. 3:12-14).—GEORGE D. WATSON.

# A Look at the Lesson

By REV. DON J. KENYON

For March 25, 1956

## The Meaning of Christ's Suffering

Luke 23:4-18, 39-43

GOLDEN TEXT—*"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."*—Isaiah 53:5.

DEVOTIONAL READING—Isaiah 53.

### Introduction

To sound the depths of the meaning of Christ's suffering is always an unfinished task. It is a personal matter, not merely a literary or academic procedure. The individual must undertake to discover in himself the meaning of the cross. It is a spiritual adventure into the fathomless depths of God's grace in Christ. There are, however, some basic principles of redemption to which historic Christianity has clung since Pentecost first sealed them to the hearts of the Church. They are the life and breath of our religion. The Gospel accounts of the sufferings of Christ are simple and dignified. The implications of their restrained reports are (to the contrary) profound and soul-humbling. It would do us fresh good to reread and ponder the fifty-third chapter of Isaiah. It will be good soul preparation for apprehending the meaning of the lesson. Then there are individuals such as Pilate, Herod, Barabbas, Simon of Cyrene, the daughters of Jerusalem, soldiers, religionists, friends, rabble, Joseph of Arimathea—each has almost prophetic significance which yields to meditation. Here is not a Sunday's lesson but a lifetime of challenging study.

### I. Jesus on Trial Before Men (Luke 23: 4-18)

(1) "Pilate . . . chief priests . . . people." This circle of companionship is a travesty of human relations. Each had his own reason for being involved, but it indicates the sublimation of one intense hatred by another which they all had in common. Detested Pilate, Rome's representative, patronized by the priests of Jerusalem! This certainly shows how the hatred of righteousness can identify a man with the councils of the ungodly. Christ's suffering had its human and historic cause in the dark and depraved passions of men. Redemptively speaking, this suffering was God's only solution for these same dark passions. When politics, religion and popular opinion join forces against a faultless man, the casual factor becomes conspicuous. It is human depravity.

(2) "More fierce." Luke's vivid words describe the white heat of human passions. They blaze all the more because they are exposed by Pilate as being groundless.

(3) Failures in religion, like politics, are only perpetuated and secure in the sphere of human indifference. A stirred populace (v. 5) could be a dire threat to the smug security of these hypocrites.

(4) Pilate, annoyed and uneasy, grasps at the word "Galilee" as a straw of hope. Jesus had no formal dwelling place but had been quite well identified with the city of Capernaum. This brought Him under the jurisdiction of Herod Antipas. Herod was in Jerusalem making a pass at patronizing the Passover. Pilate sends Jesus off to Herod with a feeling of relief.

(5) Herod had wanted to see Jesus. He had heard of the fame of this miracle-working Prophet and wanted to see Him perform. If Pilate illustrates the human desire to escape from moral responsibility, Herod certainly represents the tendency in man to despise and scorn the supernatural. In verses 8 to 11 we see the disgusting conduct of a bored reprobate. When the "rabble-rousing" Prophet refused to perform for his idle curiosity, he took the recourse of little minds—ridicule. Humanity has reached the bankruptcy of morality when it ridicules that which it cannot face with courage and honesty. Herod seems to be, by far, more degenerate than Pilate.

These were not honorable men representing the scales of human justice. They were professional jugglers, skilled only at playing at the oldest game of humanity, born in the Garden of Eden—passing on the burden of moral responsibility to another (v. 11). Pilate and Herod were united in the fellowship of evil design, the genius of which was overdeveloped in both. "Politics makes strange bedfellows."

(6) "Called together." The Jewish Sanhedrin, waiting like circling vultures above a carcass, closed in at the invitation of a pagan puppet of Rome (v. 13). This incident has no rival in the records of political intrigue. The genius of an intense hatred!

(7) "No fault . . . nothing worthy of death . . . I will therefore chastise." This senseless verdict grounded in the perverted logic of cause and effect stands forever recorded in the pages of the eternal Word as the classic conclusion of man about Christ. *He is innocent; therefore I will punish Him.* Read this and then ask yourself why it was necessary for Christ to die. Only the transforming grace of Calvary regenerating the whole man can untangle such hopeless reasoning and create a new mind in Christ.

(8) "Release . . . Barabbas," the most logical conclusion to follow the illogic of the whole procedure. Moral choice is therefore rendered helpless when the major premise of sound reasoning is stroyed by calling truth a lie.

### II. Men on Trial Before Jesus (Luke 39-43)

(1) "Railed on him." This man c demned himself before Christ by nature of his testimony:

(a) "If." "I do not believe you are Messiah or you would not be hanging h between us, but *if* you should possibly *prove* it." True faith does not req proof of this sensational variety; it is and of itself proof sufficient.

(b) "Save thyself and us." Follow the exposé of unbelief is this declaratio the unworthiness of his motive. The c conceivable solution to this man's dicament was the magic of escape. you have other-worldly power please it quickly, Jesus, on all of us—especi *me.*"

(2) The attitude of the repentant t (v. 40) is different. He is appalled a man who is obviously guilty of charges that have brought him to the door of death could display such a war and godless attitude. There are some g qualities to be noted in this man's te mony before Christ:

(a) He *admitted* his guilt (v. 41).

(b) He *requested* help, indicative faith which assumed that such a req could be granted (v. 42).

(c) He *confessed* hope—"thy kingd (v. 42).

Men on trial before Christ inadvert ly expose their faith or their unbelief the very nature of their testimony.

(3) Immediate deliverance (v. 43) the reward of faith. Escape was practical, sensational, nonredemptive was not within the sphere of the wi a sovereign God. Deliverance can eternal; escape is temporary. Ah, para that theologically and conceptually el sphere! It was sufficient for the thief Christ said "with me." Let us not ercise ourselves in speculating *where* much as thanking our Lord that it is *Him;* we too can be guilty of reques escape rather than deliverance.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## Jesus Christ My Healer

*(Continued from page 6)*

ɔdy. I find that "the body is . . . r the Lord; and the Lord for the ɔdy," that our bodies are "the mem-ɛrs of Christ" and that "we are embers of his body, of his flesh, ıd of his bones."

I do not desire to provoke argu-ent; but I give my simple, humble stimony, and to me it is very real ıd very wonderful. I know "it is ıe Lord." I know many of my brethren who have entered into the same blessed experience. I only want to consecrate and use it more and more for Him. I feel it is a sacred and holy trust. And I so wish that my weary, broken-down and overladen brethren could but taste its exquisite joy and its all-sufficient strength.

I would like to add, for my brethren in the ministry, that I have found the same divine help for my mind and brain as for my body. Having much writing and speaking to do, I have given my pen and my tongue to Christ to possess and use, and He has so helped me that my literary work has never been a labor. He has enabled me to think much more rapidly and to accomplish much more work and with greater facility than ever before. It is very simple and humble work but such as it is, it is all *through* Him and, I trust, *for* Him only. And I believe that with all its simplicity it has been more used to help His children and glorify His name than all the elaborate preparation and toil of the weary years that went before. To Him be all the praise.—*The Gospel of Healing.*

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★ ★ ★ ★

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H. E. NELSON

*A Roman cathedral and shrine, dominate the life of Mexico City*

# A Vision for Spreading the Gospel

STIRRED deeply by reading a book on the Psalms written by A. B. Simpson, a converted priest from Mexico City made contact in 1942 with Spanish-speaking Alliance workers in Texas. As a result, the congregation which had begun to form became affiliated with The Christian and Missionary Alliance.

Missionaries from our South American fields and home workers from along the border between the United States and Mexico assisted in the work. Financial aid also was granted for extension ministries and for the purchase of property. In the fall of 1947 a chapel was dedicated, but severe trials followed. The local leadership disqualified itself, and the people appealed for help.

A fresh start was made with the meeting place on a new lot which the congregation purchased themselves, aided only by a small grant. God sent as pastor a self-effacing young man who like Timothy cares for the church rather than his own interests. He is a graduate of the Central American Bible School established by the Friends in Guatemala. In addition to his many duties as pastor he is teaching in a Bible school and studies in the University of Mexico.

A small subsidy is still being sent from the Home Missions Fund, but now the congregation in Mexico City is 75 per cent self-supporting. The construction of their building to make of it a beautiful house of worship is nearing completion and is being done entirely on their own initiative. Application has been made to the government for nationalization in accord with the requirements of the Republic of Mexico, and official recognition for the church is expected soon.

Attendance at services varies between fifty and seventy-five persons. The outreach of their faith is shown in the plans now being made for a missionary convention in 1956. Those who have experienced the joy of salvation and release from dead works are eager for Mexico City's multitudes to hear the gospel.

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